The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE CHURCH IN GERMANY

THOSE of our readers who desire to exert themselves both to understand as thoroughly as possible and to participate as usefully as possible in the great crisis in the relations between the Catholic Church and the Nazi government of Germany, will, we hope, find such articles as we devote to that subject in this number (as in many other numbers of THE COMMONWEAL) serviceable at least as sign-posts pointing the way to more reliable sources both of information and of the religious zeal and energy without which the information would be futile. At its very best, journalism is merely a memorandum supplying hints and suggestions, and is not in itself to be regarded as a trustworthy guide to the formation of sound opinions; a fact which is often lost sight of in these days of the dominance of the superficial and emotional forms of journalism. Therefore, we advise our readers to turn to Waldemar Gurian's book, "Hitler and the Christians," if the perusal of his important article in this week's COMMONWEAL stirs their deeper interest, as we trust that it will do.

In that book they will find the conviction of its learned author expressed with a wealth of reasoning and of the relevant facts upon which the reasoning is based, that it is Germany, where National Socialism dominates the forces opposed to Catholicism, that supplies the greatest battlefield of the world at a time when the greatest of all struggles between religion, particularly the religion of Catholic Christianity, and a medley of opposing forces is being fought out. As Waldemar Gurian elsewhere in his book points out, a new attack upon Catholicism, which while paramount in its importance is in itself only one campaign of a world-wide war against all religion, has assumed in Germany a form that is particularly difficult to deal with, on many accounts. There was a time, and particularly was this true

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in the late years of the nineteenth century, when "the Church was either openly attacked, or was admired, by some people with a sympathetic smile, by others on account of her past history, and was recognized as the representative of traditional morality (her dogmas being barred, of course). In the twentieth century the root of the danger that threatens Christianity lies in the fact that its enemies no longer appear in their true colors, unlike the Russian form of Bolshevism, which, at any rate, in this respect is the true heir of the nineteenth century. The anti-Christianism of our time has so little regard for Christ Himself and despises the Church so utterly, that it even borrows her own forms and formulas wherewith the more effectively to ruin her. (In this respect, too, it is the very image of Soloviev's Antichrist with his flattery of every Christian denomination.)" In Germany, Gurian believes, National Socialism is attempting logically to materialize and actualize this particular "spirit"—seeking by tortuous methods, double-dealing hypocrisy and untruths, to attain the destruction of Christianity.

It is not merely authors like Waldemar Gurian, who are themselves exiles from Nazi Germany and, therefore, it is to be supposed, more keenly sensitive to the German situation, who hold the view that in Germany the world-wide crisis in the struggle between religion and the new forms of paganism is to be found in its most acute form. A recent article by Mr. C. F. Melville, in the April number of the *Dublin Review,* also considers the struggle in Germany, with which the Austrian by-struggle is closely connected, as being of paramount importance. In Mr. Melville's view, Europe is again experiencing a revival of the wars of religion which centuries ago almost destroyed its civilization. For he agrees with many other observers that although the physical warfare which is devastating Spain, and the ideological struggle which is agitating the Germanic world, are political in form, in essence they are deeply religious.

International Bolshevism and Atheism and Catholic Spanish Nationalism confront each other in Spain and on either side of the struggle are to be found many diverse elements only united by the issue presented in Spain, whereas on other issues they are often to be found in opposing camps. It is notorious that tens of thousands of conservative and traditionalist Europeans, from many countries, are actively participating in the Spanish struggle, on the side of Franco and the Nationalists, and allied with followers of Hitler and Mussolini, while outside of Spain they would be opposed both to Hitler and to Mussolini, and the totalitarian ideas for which these dictators stand. But such men and women consider the preservation of Europe from the infection of a Soviet State in Spain absolutely essential, and regard a temporary alliance with Nazism and Fascism as the lesser of two evils.

In Germany, the religious war is one between the neo-paganism of National Socialism—the racial idolatry formulated by Hitler and Rosenberg—and Christianity, both Protestant and Catholic, and to a lesser extent the religious element represented in Judaism. The struggle is now entering upon a new and critical phase. It is, so Mr. Melville believes, "the phase of the final and open challenge of neo-paganism, as represented by the National Socialist totalitarian ideology to the German Christian tradition. This is not a new Kulturkampf which has appeared suddenly overnight. It is the latest move in a campaign which was thought out in all its various stages from the very beginning of the Nazi régime. There have been advances and retreats, and compromise by the way, according to the circumstance and the dictates of expediency. But the final aim—the elimination of the Christian idea from German life—has been steadily in view. During recent weeks the advance toward the realization of this aim has been more rapid than ever before."

Since Mr. Melville wrote these words, the attack upon Christianity in Germany has proceeded apace. The closing of the Catholic schools in Bavaria, preceded by the fraudulent plebiscite on the subject of the schools, during which Catholic parents were browbeaten and terrorized into voting against their convictions, is only the latest in a series of blows struck at the Catholic Church, of which the so-called immorality trials, so grossly exaggerated, and so unjustly conducted, were the most contemptible but not the most effective means taken by the Nazi government to undermine the bases of Christianity in Germany. Step by step the pressure has increased throughout all Germany against the Protestants as well as the Catholics.

According to still another well-informed European writer, Michael de la Bedoyere, also writing in the *Dublin Review* for April, "There are not wanting signs that the Church has suffered in prestige, certainly to the extent of seeing a diminution in the number of her converts, and possibly even to the extent of actually losing members, through the part which the Vatican has played in international affairs during the last two years." Passing by the sentiment aroused by the policy of the Vatican in the Ethiopian situation, whether justly or unjustly estimated it is not our present purpose to inquire, it is pointed out that much criticism has been aroused even in certain Catholic quarters by wthat is deemed to be the indecision displayed by the Vatican in meeting the assaults upon the Church by the Nazi government in Germany. The fact that in the face of the patent breaches of the Concordat between the Vatican and the German government, the Vatican will not

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denounce the Concordat, nor do more than point out the alleged breaches of the Concordat by the German government itself, meanwhile withholding its White Book from publication until some time in the future, has been construed as a sign of weakness.

But it needs to be pointed out that all such criticism is based upon a fundamental misconception of the fundamental policy of the Church. Even the gravest political situations cannot in the long run affect the consistency with which the Church must put first things first, irrespective of the misunderstanding of her position by the world, or even by those among her own children who would hastily commit her to one side or the other of political struggles. It should constantly be borne in mind, at any rate, by all professing and trying to be practical Catholics, that as Mr. de la Bedoyere well puts the matter, "when all is said and done the Catholic Church is primarily a religion, and only secondarily a philosophy of life, and only thirdly a social reform institution. Those who would have her concentrate either on a quasi-political attack on Communism and Agnostic Liberalism when not bringing about a new reign of economic and social justice forget that she is powerless to effect anything except in so far as these secondary and tertiary matters automatically result from conviction in her religious dogma and practise of her moral teaching. To concentrate on them at a time when her essential function is widely challenged may be good short-term policy, but it is neither honest nor likely to pay in the long run. One may be sure that the Vatican realizes that if the Church has much to say about social reform and international morality, and a great part to play in the fight against Communism and Agnostic Liberalism, her immediate and primary task must be to defend and to win back ground on her dogmatic and moral side, for it is from this side alone that the rest of the things she would like to do find their spring and their coercive forces."

Week by Week

The Trend of Events

WHILE President Roosevelt fought off a nose cold and Vice-President Garner enjoyed a well-deserved vacation at his home in Uvalde, Texas, Secretary Perkins let it be known, through the United States Employment Service, that during May the figure for the number of persons placed in private work was 80 percent above May last year and nearly 10 percent higher than in April of this year. There was also a bit of congressional cloak-room grumbling, of course, about the public debt of nearly $37,000,000,000 and a deficit of nearly $3,000,000,000. Congress, however, was evidently in a holiday mood, keenly anticipating the President's week-end Democratic party at Jefferson Island in Chesapeake Bay. It beat down both the Robinson and Byrnes economy amendments to the very modest relief bills of $1,500,000,000. Senator Glass charged that Congress was precipitating the country into actual bankruptcy by its extravagance. But boyish congressional sentiment was best expressed by Senator McKellar who proclaimed that he was not willing to balance the budget at the expense of the needy. We heartily agree with the distinguished statesman from Tennessee, who can scarcely be accused of "lachrymose rhetoric," that no man, woman or child in America should be permitted to want for food or shelter. At the same time we cannot altogether suppress a slight sigh for the budget. Poor budget.

The Children

INEVITABLY the news of the far-flung little Basque exiles is colorful, frequently tinged with the tragic. It is the nature of children to be appealing; and children uprooted from their home scene, in whatever justifying circumstances, and quartered among strangers, however kindly, are the victims of such a terrific strain that even though they remained passive, they would seem to onlookers to be the center of a most poignant drama. And the Spanish children have not been wholly passive. The news of the hundreds in Mexico is not too disturbing—to us at least it seems to follow a pattern too normal to cause alarm. The children there are bored with the "sad, quiet town" of Morelia, and commit "many acts of indiscipline," including the stoning of the ancient church of that place. We cannot understand why this particular act should disturb their Leftist-minded hosts so deeply. If it is, as seems likely, a mere explosion of childish restiveness, are not they themselves expert pedagogues, who have been declared capable of supplanting an older educational system everywhere throughout Mexico? And if it is a manifestation of precocious anti-Godism, is not that all to the good? However, it is the Basque children in England to whom more serious thought must be given. Acquainted with the fall of Bilbao, these little creatures staged what Anne O'Hare McCormick calls a "small insurrection," the purpose of which was to get away, back to the scene of desolation which had been their home. Every heart must be wrung by this picture of unavailing childish anguish, and every mind must be visited by wonder that it was thought necessary to tell these children of the disaster. The episode crystallizes again, as so many episodes have done in the past months, the peculiar horror and the far-reaching and appalling consequences of this

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conflict. And as Mrs. McCormick points out in her fine article in the New York *Times,* it does something else: it furnishes "a demonstration that interventionism by friend or enemy"—by armed forces in the field or compassionate onlookers bent only on help and salvage—"won't decide the fate of Spain." Spain, God help her, must do that herself.

Mediation in Steel

THE RELUCTANCE of the various state governments and the federal government to interfere in the steel war can be explained most easily on the basis of their recognition that it is difficult to overcome the tendency of states to act as clubs in the hands of those who own property, and of public officials' just concern to avoid the rôle of instruments in the hands of the steel companies. Descriptions of the suppressed newsreel of the deadly Republic Steel riot indicate the Chicago police were not so weighed down by scruples. Alas for them and for the ten dead and for the nation! On the other side, those in possession have long accused the President and Governor Murphy, and now more bitterly, Governor Earle, of surrendering the public power to the union workers for various sordid political considerations. While thoroughly sceptical of the fact, we welcome the accusation as showing that Americans need not resign their free will to an economic tendency, and that to an appreciable extent they preserve the noble position which the state should have. The harm which strikes do the public good is obvious, and rarely more so than at present. The public and the mediators should keep firmly in mind, however, that a bad settlement of a strike can also do immeasurable harm to the public interest. Pressure should be exerted not so much for a hasty as for a genuine solution of the unwholesome relations between steel, the workers and the country.

Justice O'Brien

WE WISH to pay a brief but sincere tribute to Morgan J. O'Brien, former Presiding Justice of the Appellate Division of the Supreme Court of New York, who died recently at the age of eighty-five. Throughout his long and brilliant legal career, Justice O'Brien was an exemplary Catholic layman who, despite the exacting demands of his high office, gave generously of his time and energy to many civic, cultural, philanthropic and religious enterprises. We of THE COMMONWEAL have many reasons to be grateful to him. He was one of the delegates who represented the United States at the 1928 Pan-American Conference in Havana. The French government, in recognition of his services as an officer of the Society for Fatherless Children of France and of the Committee for the Devastated Churches of that country, made him a Chevalier of the Legion of Honor. Six years ago he was elected Master of the Founders of the American Association of the Knights of Malta and received, on the fiftieth anniversary of his marriage, the apostolic blessing of Pope Pius XI. His manifold accomplishments in the service of God and his country were an unfailing inspiration not only to the men of his generation but likewise to those who, fondly remembering his rugged simplicity, quiet courage and steadfast ideals, must now carry on, in these troubled days and to the very best of their ability, the great crusade of justice, tolerance and charity which this great-hearted man prosecuted all his life with such unstinting zeal.

Notable Alumni Speaker

THE SPEECH of Chief Justice Hughes at Amherst, although extemporaneous, was probably listened to with more eagerness and will probably be read with closer attention, than is usually accorded to the most notable discourses at alumni luncheons. It is natural to think that the Chief Justice, as a major even though not an active figure in a nation-shaking controversy, regarded this occasion as something of an opportunity—especially as he speaks in public so rarely. But if this is correct, we must conclude that he regarded it as an opportunity to show, with dignity and magnanimity, that he is himself above the possibility of pursuing controversy in public. His remarks must be unexceptionable to men of good-will of whatever shade of opinion. Deliberately eschewing as unbecoming any discussion of current problems, the Chief Justice confined himself to uttering certain pungent warnings, and to laying down certain constructive definitions. A special intention might be imputed to his words regarding the "ruthlessness of intemperate minorities" which, in "trampling of individual interests . . . inevitably lead to the overthrow of democracy." But such imputation would itself be special and disproportionate. There is a plain and sobering truth in these words, which must attract our first regard. It matters not what side a "ruthless minority" is on: intrenched privilege or labor organization inclined to strong-arm tactics—the effect is the same on that living equilibrium which is the essence of representative democracy. Again, who will question that our foremost, our permanent need is that truth "which consists in thoroughness and precision" as against the "ease and flippancy" which never goes beyond the willingness "simply to find an argument in controversy"? Or who can doubt that the "cognate civic virtue" of such truth is fair-mindedness, as against the interested and the vindictive? The Chief Justice's remarks, however brief and unpondered, are full of meat which we all might assimilate to advantage.

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BLOOD AND TEARS

By MICHAEL WILLIAMS

WHEN I was in Berlin in 1933, one of my most painful experiences in reporting the facts concerning the war on religion which was then being initiated by the Nazi government, and which has since grown so relentless, so bitter, and so menacing to the future of religion outside of Nazi Germany as well as within that poisoned area, was a conversation held in the house of a world-famous newspaper correspondent with a Catholic convert, a Jew, a man of conspicuous intellectual position. He described to me, lucidly, without rancor, but with an indescribable tone of sorrowful irony, what a Christian clergyman, a theologian at one of the German universities, had said concerning the position, in Nazi Germany, of converted, baptized Jews. In brief, the theologian's view of that position was as follows:

It would of course be heresy—according to this theologian—for a Christian to deny that a Jew accepting Christianity in good faith, and being baptized and confirmed after adequate instruction, was a member of the Church, spiritually speaking, as fully and as completely as an Aryan could be. He definitely, unmistakably belonged to the soul and to the body of the Church. Nevertheless, biologically, racially, physically speaking, he remained a Jew; and, therefore, he was separated—sharply and decisively, now, under Nazi ideology and Nazi law—from his fellow Christians who were Aryan by blood as well as Christians by baptism and confirmation; and, furthermore, and properly so, since the German people had a right to protect itself biologically, he remained physically and legally alien to the German nation and the Aryan race. It was, no doubt, very hard on the Jew—but, well, there it was; that was that.

I more than suspect that I yielded to cowardice, at this point of my conversation with this distinguished convert to Catholicism from Judaism, as I forbore asking him if the theologian in question was a Catholic; for I am afraid I already knew the answer, but I did not want to hear it put into words. There are times when it becomes too bitter to be calmly borne to be forced to realize that on some questions where, as a plain and obedient Catholic, you suppose that there cannot be divisions of opinion among Catholics on matters clearly defined by the Church, or authoritatively pronounced upon by legitimate Catholic authority, as a matter of fact, sharp and at times apparently irreconcilable differences do exist among Catholics.

And that there are Catholics who have accepted the Nazi ideology almost completely—subordination of the Church to the State included—and the special persecution of the Jews not only accepted but heartily approved of, and assisted, is most unfortunately and undeniably a tragic fact. In this very office of THE COMMONWEAL, within the last few months, a German-American Catholic priest accused me, and Mr. Shuster to boot, of having been bought and paid for by the Jews, and of openly conspiring with Communists and Jews against the high interests not only of the German nation and race, but of western civilization, and Christianity itself, by opposing the Hitler régime and its philosophy.

I asked this priest how he reconciled his position with that of the German bishops, and of the Holy See. His answer was that both the German bishops and the Pope had been deceived by anti-Hitler propaganda to the point where they failed to perceive the truth so obvious to him, and to others sharing his opinion, namely, that Herr Adolf Hitler was plainly a divine messenger entrusted by Providence with the glorious task of preserving civilization and Christianity from the subversive undermining of the Communists and the Jews. I asked this priest to write out his views, promising to publish them in this paper, provided he would write as frankly as he talked, and would sign his name.

Up to this time I have not received his manuscript—nor, may I add, any money from the Jews for saying, as this paper has been saying, over and over and over again, that all religion, but conspicuously and primarily Catholic Christianity, was being relentlessly assailed in Germany by Hitler and his government, and that the assault was sweeping millions of Christian souls, in addition to hundreds of thousands of Jews, into poverty, and disgrace, and contempt. For all such opponents of the Nazi régime are being branded as enemies of their country and of their race; a charge which next only to being accused of treason to God is the most heartbreaking and mind-maddening thing that can happen to all normal human beings. But worse than this, bad, monstrously bad as it is, was the terrible fact that thousands of Christians were inwardly succumbing to the frightful pressure of the poisonous pagan atmosphere, and the strangling clutch of the Nazi pagan laws, and were giving up their Churches and taking their children with them.

Yes, this paper, and many other papers, have been telling such facts to our American readers—

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but to what avail? Let me be quite honest, for today, if a writer cannot or will not say what honestly he believes and what he knows he can reasonably support with facts if challenged on his statements, he had better lay down his pen: to be honest, I repeat, I must say again what I have said before, namely, that American Catholics, on the whole, are indifferent to what their fellow Catholics are suffering in Germany—and the same thing is nearly as true about what their fellow Catholics are suffering in Spain. So, human nature being what it is, how can a journalist like myself, accustomed to the observation of human nature displaying its natural aptitudes, marvel at the fact that there has been so little American Catholic sympathy for and interest in the fate of Protestants and Jews under the Nazi persecution?

Will Cardinal Mundelein change this situation? Will his name go down in world history with the names of other Princes of the Universal Church of Christ — such as Thomas à Becket, Cardinal Archbishop of Canterbury, who in his age championed in his blood the liberty of the Church—or Stephen Cardinal Langton, who stood up for liberty in England against the tyranny of the throne—or Desirée Cardinal Mercier, who faced the Germany army in behalf of Belgian liberty?

However, before I think of laying down my pen, I must at least write these feeble words about a situation that should be written about in tears and blood, provided the words so written could find kindling power in such ink: fire to make your imagination blaze, and in that light to realize—O you comfortable American Catholics, O you far too comfortable, far too easily indifferent, American Catholics!—what is happening to your brothers and sisters in the Faith in Germany, and in blood-and-tear-drenched Spain (concerning which awful massacre and martyrdom we are advised by certain highly intellectualized Catholics that we should not grow emotional, and should keep calm, so very calm). When the flood waters swept through the Mississippi, and adjacent river valleys, and the voice of the radio reporters carried the news of the perilous plight of people exactly like yourself and your neighbors, your imagination, the nation's imagination, was stirred into vivid realization: and the sympathy, the understanding, the assistance poured forth readily, spontaneously—for Americans, no matter what their religious views may be, are in the main generous, helpful, kindly. I saw the same thing in the San Francisco earthquake, when a city's population became for a while one great human family dealing in a family spirit with a family situation. But up until now, nothing that the newspapers have said, or that the clergymen and other spokesmen of Christianity, and the Jewish leaders, have said, about the deadly character of the Nazi persecution of religion in Germany, has really affected the masses of our American Christian people, so that there is no general knowledge of that persecution, no general understanding, no general determination to help the victims.

Only yesterday, so I read in today's paper (June 17), as I write one more probably ineffective plea to my readers to take a real interest in the persecution of Christianity, and of Judaism, in Germany (and in the still more frightful assault upon Catholicism in Spain: for these situations go together, they are part and parcel of the world persecution of religion now sweeping that world, and rapidly developing in our midst) —as I write, I say, I read that in far away Castel Gandolfo, our Holy Father once more has lifted his voice, in a "determined" tone, according to the reporter, to deplore the "persecution" of Catholics in Germany. It is the prudent American press that puts quotation marks about a word like "persecution," when the Pope employs that term. The Pope "told a group of graduate priests," so runs the report, "to go back to Nazi Germany and uphold their faith, where 'a blind battle rages against God and the Church of Christ.' The Pontiff 'especially commissioned the young priests to act courageously,' and gave the priests of the German-Hungarian College in Rome a 'special great blessing' for their forthcoming work in Germany where 'only the Catholic Church is the bearer of the redemption and the preserver of this glorious treasure of truth.' He spoke of the 'sad hour of persecution' in Germany in which, he said, 'each is persecuted because of his love of Christ.' "

Well, as I say, Castel Gandolfo is far away; so is Germany; so is Spain. Moreover, by far the greater number of our American Catholics do not read the diocesan newspapers, which so abundantly and truthfully report such situations; any more than most American Protestants follow the Protestant papers. Of course, in regard to the German situation, because Jews and Protestants and Catholics all alike are being victimized, there is plenty of news in the secular press; and if that news does not awaken more helpful action on behalf of the victims than so far has been displayed in America, the press cannot be blamed; only our own indifferent hearts. About Spain, Jews and Protestants care nothing—that is, they care nothing about Catholic Spain; because, as I suppose, of ancestral memories of the Inquisition, and the Exile, and the historic quarrel between Protestantism and Catholicism hundreds of years ago in which Spain was the chief protagonist on the Catholic side. Unfortunately, the old, unhappy, far-off things and battles long ago, especially in religious issues, now threaten

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to divide and alienate Protestants, Jews and Catholics, who ought to be united firmly and lastingly against the common enemy of all religion, which is organized materialistic atheism, and pagan racialism, and super-nationalism—in a word, the absolute Totalitarian State philosophy, whether that philosophy assumes the most evil, monstrous form of Bolshevism, or Communism, or the lesser, though still poisonously evil forms of Nazidom or rigorous Fascism. That is the need of the age. That should be the true policy of all religious groups. But because the assaults upon religion seem still, to most Americans, merely something to glance at in the paper before they turn to the sporting page, the cross-word puzzle, the fashion page, or the stock market reports, most Americans do not realize the truth —the menacing truth, creeping closer and closer to their own American homes.

Creeping close to American homes? Does that sound fantastic? I am told, by critically aloof correspondents of this paper, from time to time, that I am rather hysterical in my insistence upon such situations as those in Germany, and in Spain. Well, let us quit Germany and Spain, for a moment. Let me point to the Mexican border, where, this autumn, it will be necessary to open a great building in which Mexican young men can be trained to be priests, after which, at the constant risk of their lives, and always of their liberty, they—as hundreds of priests and nuns today in Mexico, in Spain, in Russia—will go back among the people of their own blood to minister to them while the persecution steadily beats against the Catholic population, amid a net-work of laws as rigorous and as cunningly designed to stamp out the Faith as the laws of Russia itself. In the midst of all this, as a modern Douai opens in our own land, kindly, innocent Ambassador Daniels comes back from Mexico and tells the press that Mexico is "progressing" nicely. Well, so it is, in certain respects.

American Catholics, do not disregard my warning. Germany, Russia, Spain and Mexico are all in the tidal wave of a monstrous persecution of religion. That wave is sending out tremors that are more than lapping on our shores; the tide is rising in America. If such news must be written in tears and blood in order to create interest, well, unless we erect our flood barriers promptly and securely, there soon will be blood and tears a-plenty.

NAZI PERSECUTION OF CATHOLICS

By WALDEMAR GURIAN

WAVES of filth and fury have swirled up about Germany's priests and religious—waves that have their wellspring in the inner chambers that determine the press policy of the Third Reich. You cannot open a German newspaper without finding at least one account of a trial on statutory charges involving priests or religious as defendants. A newspaper has no choice in the matter of printing these reports. The Nazi policy intends that even the tiniest village should regard rectory and convent alike as dens of abomination. The radio, too, plays its part, and Nazi party organs (widely circulated, and subscribed to under compulsion by all office holders) carry news stories with such headlines as: "Can the Church Stand the Truth?"; "Incredible Patience of the Hierarchy"; "Religious Superiors Knew It All the Time"; "Our Children Outraged in Convent Schools"; "Corruptors-of-youth Clad in Cassocks"; "Spotless at the Altar, but Scandalous as Educators"; "A Devil in a Surplice" (selections from the *Westdeutschen Beobachter,* May 7-10, a great Nazi daily with a circulation of 210,000 in the Catholic city of Cologne).

The *Schwarze Korps* has a circulation of over 500,000. This is the official journal of the S.S., the "Black Bodyguard," whose leader, Himmler, is chief of the coordinated German police. This sheet unfailingly launches most devastating attacks against church and cloister, with respect for neither Pope nor bishops. A few examples will serve. It carries (issue of May 13) a caricature of high church dignitaries, and creates the impression through the caption that a priest who has not run afoul of decency is "the individual case." Another cartoon (May 20) is directed against the bishop as follows: "How will I clean up this pigsty? Can't be done. So, I'll cover it with pastoral letters and wait until the dung stinks to high heaven. That will bring the police, and they'll take care of it." And the police closed an episcopal convent (in Heiligenstadt, Eichsfeld) with the contention that regulations there were of a sort that "represented a serious threat to morals." The official report of this interdict-of-the-precinct further gave it out that conditions were not unknown to the superiors, and everything could be accounted for on the grounds of "a false system of education." Of course, everyone knows what sort of regulations maintain in a convent! The police overplayed their hand, that time; it has become obvious that it is the church education system that they are attacking.

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What has the Church to say of this systematic defaming of her clergy, her orders and her schools? The Pope foresaw this attack. It actually began in the summer of 1936 and then was called off, for National Socialism believed thereby to drive a bargain with Rome to show what it might do, merely to intimidate the Vatican from a forthright pronouncement. But the Pope issued the encyclical, "Mit brennender Sorge," nevertheless; this sharply condemned the National Socialistic church policy, and set before the Catholics of the Third Reich the dangers to their religion. Then the internal propaganda mill commenced to grind again, and morality trials of clergy and religious were given the widest publicity possible.

Pope Pius XI had already clearly perceived this infamous campaign. He gave warning:

> The Church, whose work lies among men and operates through men, may see her divine mission obscured by human, too human, combination, persistently growing and developing like the cockle among the wheat of the Kingdom of God. Those who know the Saviour's words on scandal and the giver of scandals, know, too, the judgment which the Church and all her sons must pronounce on what was and what is sin. But if, besides these reprehensible discrepancies between faith and life, acts and words, exterior conduct and interior feelings, however numerous they be, anyone overlooks the overwhelming sum of authentic virtues, of spirit of sacrifice, fraternal love, heroic efforts of sanctity, he gives evidence of deplorable blindness and injustice. If later he forgets to apply the standard of severity, by which he measures the Church he hates, to other organizations in which he happens to be interested, then his appeal to an offended sense of purity identifies him with those who, for seeing the mote in their brother's eye, according to the Saviour's incisive words, cannot see the beam in their own.

Who is not reminded by those last words that the man whose propaganda berates a whole Church for the offenses of individual members was the same man who stayed so silent as far as offenses in his own ranks were concerned? It was common knowledge that Hitler's right-hand man, Chief of Staff Röhm of the Brown Shirt Divisions, led a devastatingly immoral life. The whole business was aired when Röhm's revealing letters were published before the Nazis came into power, but that did not hinder Röhm's career at all. In fact, Hitler expressly refused to discipline the coarse men of his retinue for immoralities. It was only when Röhm was found politically intractable that he and his companions, denied a legal hearing, were "purged" on June 30, 1934. Then Hitler proclaimed that those long-known immoral practises were the grounds for the decision of June 30! There were other trials of high Nazi officials, arrested for homosexuality (it will suffice to name here only two: the eugenics expert, Gehrke, of the Department of the Interior, and Ministerial Director Nicolai to whom had been entrusted preparations for the new constitution), but those trials were conducted behind locked doors. The press did not report them; it was even maintained to be preferable to pass over such painful matters in silence, and without due process of law.

The German bishops also expressed themselves as did the Pope in his encyclical, "Mit brennender Sorge." It will serve if I cite only one significant pronouncement. This did not strive to gloss over some actually established cases of guilt, yet it carefully refuted Nazi propaganda and thereby proved especially irritating in Nazi circles. Count Preysing, Bishop of Berlin, issued the pastoral letter in question at the beginning of May. As was the case with the encyclical, none dared to print these statements:

> The Church does not protest at the fact that the Government imposes sentences. The Church herself is constantly ready to apply ecclesiastical punishments in any case where conclusive evidence can be obtained. However, she is irreconciliably opposed to a form of attack upon the Church's self, her teachings, and works, carried on through systematic and purposeful propaganda which consistently prepares its verdicts in advance of due process of law. A broadside in the press states that 1,000 clergymen have been indicted. That is preposterous. Of those accused, only a small portion are priests. There are about 25,000 priests in Germany. If there were twenty-five of them on trial—I don't know the actual number—that would be one in a thousand. There are 90,000 members of communities in Germany. And if there were 900 of them on trial—remember, to be accused is *not* to be convicted—that would mean one in a hundred. And we prosecute every such offender ruthlessly. But we are on our guard, lest these outrages be used to besmirch the honor and esteem of many thousands of others.

As an evidence that Nazi propaganda is intended to besmirch the honor and esteem of the Church and her representatives (the sentences of some convicted individual offenders is a secondary aim throughout), consider the scandalous treatment accorded one bishop during the morality trial of Pastor B——— in Trier. The Bishop of Trier is aged Dr. Bornewasser, who has singularly served his Fatherland. He urged the Catholics of the Saar to vote, in January, 1934, for immediate realliance with Germany, despite the conflict with the Church that was already manifesting itself. Apparently, the judiciary of the Third Reich has forgotten that. Dr. Bornewasser is a Catholic bishop, *ergo* he might safely be treated in the most offensive manner by the Nazi prosecutor who was not interfered with by the presiding judge.

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The Bishop, who has to receive a constant stream of visitors, could not recall if he had personally received the defendant, Pastor B———. The defendant maintained that he had been received. Instantly, the prosecutor expressed suspicion that the Bishop was guilty of perjury; furthermore, the vicar-general, because he had not immediately turned over the ecclesiastical briefs concerning B———, was suspected of "encouraging" moral turpitude, and was not sworn! The Bishop, however, was called back to the witness box. As he still could not recall having received B——— years ago, the prosecutor roared at him: "But you are not visited by moral turps every day, are you?" (from the report of the *Westdeutschen Beobachter,* for May 20). In summing up, the prosecutor maintained: "Unquestionably, the Bishop of Trier is a perjuror." That was a noble sentence. It was used as the newspapers' headlines. The whole bill of charges is a sharp accusation of the Church and the diocesan staff, and the press has played it up. The diocese is blamed for having failed to supervise B———. For example, the prosecution asserted: "I withhold all right from diocesan authorities to criticize the State's measures. The diocese and the clergy have no right to undertake the education of our youth, as long as they have no regard for purity in their own ranks."

But the zenith of the maltreatment of the Bishop of Trier was reached when the very same journals, that had headlined him as an unquestionable perjuror, presented him as the State's witness against Cardinal Mundelein. Cardinal Mundelein recognized these moral turpitude trials for what they are: a defamatory campaign against the Church, conceived of by the Minister of Propaganda and connived in by Hitler. Hitler's own expressed attack of May 1 on Church morals shows that. Cardinal Mundelein spoke from the hearts of millions of German Catholics who cannot speak for themselves. The press carried (besides its own vituperative comments) the statements of the Bishop of Trier as a refutation of Cardinal Mundelein.

And what had the Bishop stated? What any bishop in his place would have said, to be sure, and just what the encyclical and the pastoral letter of the Bishop of Berlin both had expressed: he had deplored the actual offenses. And what did the Nazi press conclude from that? That he had ridiculed Cardinal Mundelein's opinion that this was defamatory propaganda, which of course he had not done at all. To quote the same number of the *Westdeutschen Beobachter* that hailed his "unquestionable perjury" with great, malicious glee (May 20, 1937):

> The words of horror and deepest anguish, with which Dr. Bornewasser deplored those incontestably established as offenders, should dispel the last remaining doubt as to the necessity for a drastic housecleaning. Here is a champion in high priestly robes who comes forth under oath to brand the rantings of the Archbishop of Chicago, as above stated, as infamous lies and calumnies.

And the Pope and the German bishops are summoned to oppose the American Cardinal. Well, this example should show one how Nazi propaganda works.

What are they driving at? They mean to steal the good name of the Church the better to further the attack on her influence in education and on youth. If priests and religious appear convicted of moral turpitude, National Socialism may claim that it attacks neither Pope nor bishops but simply does its duty as guardian of public morals. And propaganda enables the Nazis to further the fight against confessional schools recommended by Pope and bishops. All signs point to an ultimate law for the safeguard of German morals whereby church establishments and orders will be severely hindered in the field of education, if not entirely forbidden. Along this line of reasoning: Since so much moral turpitude can make such headway in the Church, then the State, the National Socialist State, must step in to safeguard the people, to safeguard even the Church itself, from the Church's unworthy representatives.

This trend is obvious from the endeavors to range Pope and German bishops (by unjust trickery, of course) against Cardinal Mundelein: National Socialism is conducting its campaign of church hostility under the mask of concern for the morals and religious purity of the Church.

Conscience Is a Cloister

Strange incongruity of sorrow and peace
In the shadowed arch the shadowy monk walks in and out.
He is an aquiline figure, austere and devout;
Determined all the days to enjoin surcease
Of all that his worldlier brothers sin about.

And the worldlier ones move carelessly to and fro;
Inevitably come by the mold-green wall and go.
With many narcotic merriments they come and go,
But always leave the shadowy monk a burden of woe;
Still, there is strange peacefulness in the woe.

A fool came, a fool with a musky reek
In his coat and a jaded powdery cheek;
And he stood by the iron gate
And he forked a sharp wild shriek
Of drunken laughter
Through its ivied grate.
The sound was a merry, miserable one.
And there followed slowly after
The monk's diminuendo orison.

LeGarde S. Doughty.

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SURREALISM PASSES

By BARRY BYRNE

SURREALISM is in fashion. Its tour of the country, after the publicity and attention that marked this exhibition at the Museum of Modern Art in New York, may be expected to arouse a similar type of interest in the cities it visits on its way to San Francisco. That this interest is in no way indicative of an understanding or appreciation of the art may be taken for granted. The general attitude in New York was one of interest in the thing of the moment, which is probably typical of what may be expected in other cities. The publicity that attended this exhibition and its generally modish character had in it a measure of irony, for Surrealism in art made its début as a radical art movement which had sympathetic social and economic implications and to which talented artists dedicated their efforts. The twenty-odd years of its existence have seen it pass from that radicalism to this final stage of modishness.

It is now the smart thing, and the climax of the movement, though not its height, lies in the doubtful distinction given to it by its appearance on the covers and in the illustrative matter of the leading fashion magazines and in the window display of a well-known Fifth Avenue apparel shop.

Surrealism is the product, in part, of two general ideas. By this is meant ideas which precede the technical development of a picture, a development which includes the artist's manner of arranging his composition and detailing it in form and color. One of these preliminary ideas of Surrealism has to do with the subject or delineative parts of the picture; the other with the sardonic character given to the total of the representation.

The source of this represented material in Surrealist art lies in the unconscious, or dream state. This material, naturally, is affected by the discipline and editing which inevitably occurs when it is sifted through the classical technique that is generally employed. It is true that most ideas for art works originate in the subconscious. The difference to be noted however, in the case of Surrealism, is that the intellectual control and editing is supposed to be discarded, or minimized, and the effort is made to delineate the actual dream state and the images it releases. If the dreams look somewhat contrived, the excuse may be offered that the Surrealist idea presents unusual difficulties of complete attainment.

In fact, the indubitable interest and quality of some of this art is quite possibly due to substituting for the pure dream state, the more tangible one of imagined fantasy with controlled reminiscences from dream or other sources. The result is then a pictorial development to a preconceived end. It may be said however that fantasy is what the Surrealist strives for, and the interest in these pictures, that is additional to form and color, is the interest of a sardonic type of fantasy.

Persons who take art seriously or have an understandable liking for art they mentally comprehend may expect to have their preferences affronted. Not that there is a lack of intelligible delineation in the works, for the classical technique of the Surrealist results in literal representation of the objects and persons that occur in the compositions. These are rendered in beautiful detail. It is, rather, the absence of a normal, lifelike relationship between these objects, or persons, and their general incongruity that makes the art ambiguous. The tendency toward abstraction, which has been a characteristic of vital modern art and to which artists seem irresistibly drawn, is manifested in this ambiguity. Any possible, communicable message is veiled and while mental interpretation of the subject-matter may be possible to initiates, the effort at that kind of understanding of individual paintings may well be foregone in favor of such esthetic enjoyment as is possible.

While the range of this art is necessarily limited, the acceptance of those limits makes for completeness and there is no mistaken effort at symphonic grandeur. It is an art that has in it a paradoxical combination of innate sophistication and a disgust for all that such sophistication implies. It is of this paradoxical union that the resulting sardonic character of the work is born. The canvases are grimaces at our vaunted civilization. The pictured remnants, the ordered disorder, the fragments of ruins, the lack of an intelligible unit (not to be confused with esthetic unity which is sufficiently prevalent), are all reflective of our modern life as these artists react to it.

This is an understandable reaction. Essentially pessimistic the work is correspondingly decadent, a decadence that is intensified by the employment of the dream fantasy. This decadence has also made it peculiarly suitable for modish exploitation. Technically the handling of the individual pictures is proficient and mature and the use of contrasts is a distinguishing feature, as they are skilfully employed. In subject-

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matter they are the incongruous contrasts of the sleep-dream; in painting technique it is that of a highly finished and faithfully rendered type of painting contrasted with ambiguity of the dream subject. The result is a realistic treatment of unreality.

Surrealism is essentially European. Its appearance in this country and its attendant publicity would warrant the belief that it had exhausted itself, for the exploitation of a European art movement in America usually coincides with its passing as an active influence. Its exoticism will make it a stranger in a strange land. The least that may be said for it is that it will be an amusing, if a misunderstood, guest. That misunderstanding is in no way an indictment of American life and taste; on the contrary I am persuaded that it is in the nature of a vindication. What this art has of laughter in it is the laughter of an old and cynical world; American laughter is neither old nor cynical.

Yet there is value in comprehending the thing which is definitely apart from oneself and the sardonic, partially revealed, propaganda is directed at America as much as at Europe. There is a difference however, for the European preoccupation with material things and possessions has about it the clutching miserliness of age; this preoccupation in America is the child's delight in a vast accumulation of toys. The revolutionary content of Surrealism, a content that is essentially bolshevik and seeks to cleanse by destroying, will not reach Americans because the gulf between the teacher and pupil prevents anything but a type of academic understanding. The propaganda, quite possibly indifferent in effectiveness in Europe, becomes amusingly inappropriate and unrelated in America.

Like most revolutionary art movements, Surrealism may be assumed to have two phases, one of which is concerned with a necessary revolution in art so that it may move toward new forms, the other concerned with the general social, economic revolution. These it will be seen must often overlap and in certain cases they completely merge. This merging is the result of development and produces a new and differently actuated body of ideas.

This has happened in Surrealism and the result is that its practitioners, finding Surrealist means inadequate for the revolutionary purpose, have gone over to Communism. The effect of this change is more apparent in the literary wing of the movement. The painters, due to the nature of their craft, are probably habituated to a species of picture material and of artistic handling so that their work, at least in available examples, appears to be static. Much of the vigor of such art work, a vigor that enables it to rise above the genre plane, comes from the painter's sense of a mission or purpose for his work. The removal of that purpose destroys the bond of the movement and the painter's career becomes that of an individual rather than a part of a concerted effort. When this occurs in an art movement it is safe to assume that it has run its course.

While the modern art movements of romanticism, realism, impressionism, cubism and abstractionism have had parallel and associated movements in literature and music, it is in Surrealism that a close identity seems to have existed between painting and literature. This was possibly due to the common use of dream material by both when involved in this movement. The development into Communism, by the nature of the literary medium, manifested itself clearly in its form and content.

The writers who have become attached to this new cause are reputedly both brilliant and forceful and their secession promises to be more than merely disruptive. The element antagonistic to Communism have announced their purpose of taking a more spiritual direction vaguely allied with Catholic mysticism. The Vertigral Movement, initiated by Eugene Jolas, editor of *Transition,* was started to further this end. A lack of definiteness about the program of this movement may destroy its effectiveness. As *Transition* is now being published in America, the results of this effort will be interesting to follow in its exciting but often obscure pages.

As for the exhibition of Surrealist paintings that is on tour, that may be expected to cause one of three reactions in the American communities it visits. There will be a small measure of esthetic interest such as children possess when they are unhampered by accumulated prejudices, an interest and sense that a few fortunate individuals retain into maturity. Usually association and education dull, if they do not actually destroy, this faculty. For these there will be the happiness of pure esthetic enjoyment which they may well be envied. Next there will be the anxious, cultured fringe who have acquired the names and the patter, who will attain the thrill of sophistication. They will be, as the saying goes, "in the know." In this they will be happy in being at one with that vast throng of sophisticates which give a rhinestone glitter to New York life. They will be, as their New York counterparts are, unaware that the art on display pillories them and their fragments of culture. Last there will be that most hopeful group, fortunately a large one, who will find the whole matter a sort of art circus, and who curiously enough will have in their amusement a common ground with the artists themselves. These will laugh it on its way, in good American fashion, a way that is I believe, for the Surrealist movement, toward oblivion.

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Seven Days' Survey

The Church.—The Catholic Hospital Association meeting at Chicago in annual convention has asked the American Medical Association to clarify its recent stand on the dissemination of birth-control information, which, there is reason to believe, has been incorrectly reported in the secular press. * * * The Sacred Congregation of the Holy Office has issued a decree which calls upon the episcopate and clergy of the world to observe rigorously the teachings of the Church on the forms of devotions associated with holy images. * * * Delegates from ten Catholic alumni and alumnae associations meeting in New York, June 17, formed a group which will undertake the spiritual and material welfare of the American Negro. * * * The new Apostolic Prefecture of Zenshu is the first district in Korea to be turned over entirely to the native clergy. The first Korean vicariate was created in 1831; today there are 138,000 Catholics with 112 foreign and 102 native priests. * * * Thirty thousand people attended the first Eucharistic Congress ever held in Santo Domingo last month at La Vega, the scene of the first ordination of a priest in the New World. The priest was Bartolome de Las Casas, the Dominican Friar known in history as the Protector of the Indians. * * * A book on "Racism" by Dr. Giulio Congni, held to be a positive work of propaganda for widely agitated nationalistic racial theories, has been placed on the Index of Forbidden Books by the Holy Office. * * * Delegates from Eastern and Midwestern States attended the one-week Institute on Industry at Washington, D. C., sponsored by the National Council of Catholic Women. Among the topics discussed were unionism, social legislation, the protection of women in industry and present social trends.

The Nation.—The Senate finally passed what amounts to the administration relief bill on June 22, after rejecting economy proposals offered by Republicans and also by Democrats, including even majority leader Robinson. It is a $1,500,000,000 unallocated WPA appropriation coupled with an extension of the PWA. * * * The tax-evasion hearing petered out after seven names had been publicized as those of evaders, admittedly legal in six cases. More information was promised, but no estimate made of revenue that could be gained by laws plugging loopholes. * * * The Navy Department decided to build in its own shipyards the two 35,000-ton battleships on which it recently asked bids. The lowest private bid was $55,875,821, from Bethlehem Steel, and the government yards estimate they can build them for $36,560,300 and $37,265,843. * * * The C.I.O. announced the imminent formation of the United Federal Workers of America, an industral union for 800,000 civilian government employees. The core of the new union would be the 3,200 members of 15 dissenting locals of the American Federation of Government Employees, an affiliate of the A. F. of L. "Strikes and picketing shall be deemed a violation of the provisional organization." * * * Premier Paul van Zeeland of Belgium, after receiving an honorary degree from Princeton, went on to Washington, where he was to be a White House guest, June 22 to 23, and where he was expected to discuss economics and peace. When his trip was announced in Europe, the newspapers there talked of him as an emissary of the European democracies traveling to seek some sort of collaboration with our country on the vital questions of international peace and economic relations. He sounded out the attitude of the Baltic states, of France and of England before sailing. * * * During the meeting sponsored by the League for Industrial Democracy at Napanoch, New York, the possibilities of a national party for labor and farmers were extensively discussed. Earl Browder favored the formation of a popular front movement including liberal capitalists as well as Socialists; Norman Thomas spoke for a more purely socialistic party. Everyone seemed to believe the backbone must be union labor.

The Wide World.—Following the capture of Bilbao, the remnants of the Basque army, having blown up the city's seven bridges, entrenched themselves in the Galdames Mountains for a fight to save Santander. Madrid defenders exploded a huge mine in University City, where 3,000 Nationalist troops have been cut off for three months, killing 300. * * * Baron von Neurath cancelled his visit to London because "the situation caused by repeated attacks of Reds in Spain on German warships does not permit the absence of the German Foreign Minister from Berlin." The four Spanish control powers failed to agree on the procedure to be adopted in dealing with reported attacks on the German cruiser Leipzig by Loyalist submarines. Germany and Italy are convinced that a severe lesson should be given the Loyalist government. * * * The Soviet press reports alarming disorganization in many key industries. * * * The Blum Cabinet fell. Camille Chautemps, Radical Socialist leader and former Premier, formed another Popular Front Cabinet with Blum support and presented it to President Albert Lebrun. Blum will be Vice-President of the Council of Ministers without portfolio in the new Cabinet. * * * The Nazi régime ordered the transformation of 966 parochial institutions into secular institutions. * * * Sir James M. Barrie, creator of the immortal Peter Pan, died in a London nursing home at the age of seventy-seven. * * * Dr. H. H. Kung, Minister of Finance of China, arrived in this country as head of a special mission to study economic and industrial developments here.

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Steel.—Martial law brought a "breathing" or "panting spell" to the industrial war in steel. First Governor Earle in Pennsylvania and then Governor Davey in Ohio sent troops to the most affected areas and by enforcing

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martial law prevented the Bethlehem and Republic companies from opening mills. The head of the newly appointed Federal Mediation Board, Charles P. Taft, 2nd, said: "We feel that we can get further with maintenance of the status quo." In general, this meant keeping the plants closed, although in Ohio it also meant keeping the Warren mills open. The first conferences held by the Mediation Board resulted in nothing at all, except strong statements by both sides. John L. Lewis said: "Somewhere in this nation there should be authority to prevent the contemplated butchery of our people in these mills tomorrow . . . somewhere there should be power exercised tonight to restrain this madman Girdler." He was referring to the threat to reopen the plants, guarded by armed police, deputies and company guards, and picketed by armed strikers. The governors prohibited the attempted reopening. Mr. Lewis continued: "The S.W.O.C. now has contractual relations with 258 steel companies, employing 440,000 men, in the manufacturing, fabricating and accessories plants. We offer these four companies [Republic, Bethlehem, Inland and Youngstown] precisely the same arrangements. There will be no compromise on this question." Mr. Tom M. Girdler said: "Republic cannot and will not make a contract, oral or written, with an irresponsible party, and the C.I.O. as at present constituted, is utterly irresponsible. Therefore, any discussion of this subject is utterly futile." The strike was a month old and 100,000 men were directly affected.

French J.O.C.—One evening ten years ago four men much concerned with the situation of the French Christian worker sat in the sparsely furnished room of the vicar of Clichy looking over the "Manual" they had just obtained from the Belgian Jeunesse Ouvrière Chrétienne. The vicar, Abbé Guerin, had as his guests Georges Quiclet, originator of the group, a mechanic and a truck driver who was no longer a practising Catholic. When the movement these four founded meets, July 18, at Clichy, 60,000 young Catholic workers will be in attendance. According to *La Vie Catholique* the young men's parish groups in France today number 734; their bulletin has a circulation of 110,000 copies. The young women's groups, which place special emphasis on preparation for family life, number 650 and publish a journal with a circulation of 100,000 copies. There are more than 600 local J.O.C. libraries. Leaders of the parish groups hold weekly district meetings for their own religious and social formation. They also meet once a month as a council of the J.O.C. federation that embraces an entire industrial region and in federation study groups. All members are invited to monthly district meetings, while general federation meetings take place four times a year. A secretariat-general coordinates all their activity, which consists mainly in investigating at first hand the working and living conditions in their respective territories and applying personal or collective remedies for them. J.O.C. members bring Christianity into the home and factory. With the French enactment of the shorter work week they have devoted increasing attention to the healthy use of leisure time. When the French workers seized the factories in June, 1936, thinking that the Revolution had come at last with the election of the Popular Front, J.O.C. members had a large share in curbing immorality and other disorders. Allied with J.O.C. is the pre-Jociste movement, which through meetings, excursions and training communities provides the young with vocational guidance and instils in them a love of work and a realization of its genuine religious significance.

Over the Pole.—When Valeri Chkaloff, Georgi Baidukoff and Alexander Beliakoff landed at Pearson Field, Vancouver, Wash., June 20, over sixty-three hours after they had taken off from Moscow in their Soviet-built monoplane A.N.T. 25, they had covered some 5,288 miles. During all this time Chkaloff, the pilot, had remained at the controls and had partaken of no food; only Baidukoff had taken a short nap. He and Beliakoff had taken no nourishment except tea with lemon. In addition to the remarkable human endurance it called for, this flight was a victory over tremendous flying hazards. Ice froze on the wings and various storms and fogs were encountered on the way and magnetic and solar compasses were of little use near the Pole. Its success is hailed as an indication that regular air service between Russia and the United States—not necessarily non-stop—is now practicable. It is also the result of months of the most careful preparations. In August, 1936, a test flight, of 5,825 miles in Soviet Arctic territory demonstrated that the fliers were ready for the more hazardous crossing of the Pole. Government engineers had devised an "extra-type" benzine and a carburetor that would utilize a thinned mixture so that a maximum fuel economy was achieved. Fuel tanks were placed in the wings, helping to support the ship, and instead of ping pong balls air-filled rubber floats were inserted in the wings and fuselage to keep the plane afloat for many hours if a forced landing on the water had been necessary. All along the route the pilots were guided by radio operators at various weather and meteorological stations—in Russia, at the Soviet North Pole base, Alaska, Canada and the United States.

Non-Catholic Religious Activities.—An article in the current issue of the Bulletin of the Supreme Council 33rd Degree Masons condemns the attitude of the members of "Jehovah's Witnesses" in refusing to salute the flag of the United States. "On May 13," says the Bulletin, "the Georgia Supreme Court ruled that school boards have the right to expel a pupil who 'absolutely and continuously refuses to salute the United States flag.' It made the ruling in upholding the Atlanta School Board's expulsion of Dorothy Leoles, age twelve, for refusal to salute the flag. . . . The peculiar part of the situation is that the school officials did not expect her to worship the American flag, or to place allegiance to it above that of allegiance to God. These two forms of allegiance are entirely separate and distinct, one being spiritual and the other temporal. The action of the Supreme Court of Georgia appears to be sound. Respect for the flag of the country should be strictly maintained in the schools, espe-

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cially in view of the fact that there are many insidious influences in operation in the United States at the present time that have for their purpose the overthrow of our democratic form of government." * * * The Evangelical Lutheran Augustana Synod of North America, in the opening business session of its 78th convention at Omaha, reaffirmed its rule restricting Lutheran pulpits to Lutheran pastors and Lutheran altars to Lutheran communicants, and administered sharp rebuke to pastors who participate in union services with other faiths. * * * Increased temperance education in schools was suggested recently by the special New Hampshire liquor survey commission, appointed a year ago by the Governor and council.

William P. Connery, jr.—Representative William P. Connery, chairman of the House Labor Committee, died suddenly on June 15. Mr. Connery was born in Lynn, Mass., forty-nine years ago. He was educated there at St. Mary's School, then at Montreal College and at Holy Cross College, Worcester, Mass. He was an actor before joining the Twenty-sixth Division in which he served for nineteen months during the war, receiving a promotion for "meritorious service." Returning from France, he soon entered politics, and was elected to Congress in 1922. While in Congress he studied law at Georgetown and was admitted to the Bar of the District of Columbia. When the Democrats organized the House in 1931, Representative Connery assumed the chairmanship of the important Labor Committee and was leader in the passage of much of the New Deal labor legislation, including the Wagner-Connery Act. He was always a foe of child labor and of long hours and was one of the strongest sponsors of the Civilian Conservation Corps. He introduced the current wage-hour bill into the lower house. The President wrote Mrs. Connery: "In the untimely passing of Congressman Connery, the nation loses an able and conscientious legislator whose service can ill be spared. An earnest champion of the rights of the underprivileged, he literally wore himself out in his effort to find in national legislation a solution for an age-old problem, which would be just and equitable to the rights of capital and labor." One hundred thousand people paid tribute to him during his funeral at Lynn on June 21. St. Mary's Church, where the solemn Mass of Requiem was celebrated, was crowded with leaders of the state and nation.

Centenary.—The John Murphy Company celebrates this year the centenary of its foundation. To the world of learning Mr. Murphy will be remembered principally for the courageous manner in which he hade his successful general publishing business an instrument for aiding writers, especially Catholic authors, whose valuable writings were intended for a more restricted and possibly profitless field. Many who later became prelates of the Church have expressed their gratitude for the practical encouragement that was given them in their younger days. In 1866, Mr. Murphy was appointed typographer to the Apostolic See in recognition of his publication of the Acts and Decrees of the Second Plenary Council of Baltimore. Cardinal Gibbons's "The Faith of Our Fathers" is still published by the firm. During the past hundred years the writings of Bishop England, Archbishop Spalding and Cardinal Wiseman were issued bearing the imprint of this famous house which is operated today by the family, together with associates identified with the firm for many years.

National Catholic Theatre. — The first National Catholic Theatre Conference was held in Chicago, June 15 and 16, under the auspices of the Loyola Community Theatre. It was attended by 323 delegates from 27 states and Canada. Father Daniel A. Lord, S.J., told the delegates that the Catholic theatre audience was the largest potential audience in the country and blamed individualism for the failure to establish an American Catholic theatre movement. Dr. John H. Mahoney of New York described the Catholic Repertory Theatre which puts on eight or nine plays a year. Father Growney of Buffalo, N. Y., told of the Catholic Actors' Guild and the Catholic Theatre School there. Norman Griffith of Philadelphia urged plays which dealt with the social problems of the day and William Callahan of the *Catholic Worker* urged the establishment of a Workers' Theatre. The most impressive accomplishment brought before the conference was that of Reverend Urban Nagle, O.P., now of Providence, R. I., who has established a chain of theatres under the Blackfriars Guild during the past five years. The parent chapter is at Washington, D. C.; branches are found in Providence, Louisville, Ky., Pittsburgh, Newark, N. J., Madison, Wis., and Cleveland. These theatres draw their actors and producers from an entire city instead of confining personnel and audience to parish lines. The conference passed a resolution expressing regret that the Paulist Radio Station WLWL had been forced to terminate its activities. It will meet again at Washington, August 7. The meeting closed with "My Lady Faith," a thirteenth-century morality play produced by marionettes. Chairman of the conference was Emmet Lavery, author of "The First Legion" and "Monsignor's Hour."

Mental Health.—Current interest in "family care" of the mentally ill as an alternative to, and relief from, the ever-increasing burden of institutional care lends special significance to an event which took place at Mercy Hospital, Canton, Ohio, on May 23, when a group of 1,500 people, gathered to witness the dedication of a shrine to Saint Dymphna, patron saint of the famous colony at Gheel, Belgium. Dr. John D. O'Brien, psychiatric practitioner in that community, has done a great deal to enlist the interest of Catholic groups in better treatment for the mentally sick and has sought support for the movement to place full-time chaplains in state hospitals throughout the United States. Linked with this effort is an attempt to promote popular devotion to Saint Dymphna as "intercessor for the mentally afflicted," similar to that in Belgium where, from the sixth century on, miraculous cures of mental and nervous diseases have been attributed to her. The shrine at Canton was blessed by Bishop Schrembs who urged a closer cooperation between the forces of science and religion in the careand treatment of mental cases.

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The Play and Screen

The Season's Plays

WHERE are the playwrights of yesteryear? This is a query which might well be asked of the season just passed. Of course we have had Max Anderson and Paul Green and George Kaufman—and Shakespeare. Without these four the season would have been dull indeed. Mr. Anderson's "High Tor" and "The Masque of Kings," Mr. Green's "Johnny Johnson," the Kaufman-Hart "You Can't Take It with You," and the performances of "Richard II" and "Hamlet" were the high points of the theatre year. But where were Eugene O'Neill, or Robert Sherwood, or Marc Connelly, or S. N. Behrman? For one reason or other none of these were represented on the boards. Neither was Clifford Odets, whose communistic soul has been battening on the flesh-pots of Hollywood, while Sidney Howard was present only in his adaptation from the French of Jacques Duval's amusing "Tovarich." Two playwrights from whom in years gone by much was expected were there. Philip Barry gave us a weak and watery thing called "Spring Dance," and George Kelley, a piece of theatrical claptrap called "Reflected Glory" which succeeded because it had been shrewdly tailored for its star, Tallulah Bankhead. It was evident from these two plays that Mr. Barry needs to get once more in touch with life, and that Mr. Kelley needs to take his work more seriously. So aside from Mr. Anderson and Mr. Kaufman and Mr. Green it is the new names which provided the best fare.

Perhaps first among the newcomers should be placed the name of Robert Turney, whose re-creation of the old Greek tragedy of Clytemnestra was presented under the title of "Daughters of Atreus." Mr. Turney's drama had beauty and distinction in its writing, and deserved better direction and acting. In an utterly different field Arthur Kober had greater popular success. His comedy of life in a Jewish summer camp presented a host of amusing and, to the average American, original characters. Mr. Kober knows his race, but more than that he knows how to write admirable dialogue and how to construct a story. "Having a Wonderful Time" was one of the season's treats. In "The Women" Claire Booth displayed a mordant humor and presented a gallery of despicable women of a certain useless type. Whether the play was worth doing may be a question, but it was done well. "Excursion," by Victor Wolfson, began admirably, and had an unusual and interesting theme, but Mr. Wolfson is not yet enough master of the stage to carry out the imaginative implications of his subject, though as an observer of the flotsam and jetsam of New York life he was excellent. Mark Reed is not precisely a new playwright, but he has never written anything as good as "Yes, My Darling Daughter." Despite its somewhat doubtful moral tone it had a good deal of truth in its character drawing and a true comic sense in situation and dialogue. Probably it would not have had so enormous a success, however, had it not been for its skilful acting and direction.

Of plays by the better-known playwrights the Kaufman-Hart "You Can't Take It with You" was a delightful almost Dickensian play, which deserved its colossal success. The Kaufman-Ferber "Stage Door" was much less original, depending largely on local color and wisecracks for its appeal. George Abbott gave a really beautiful re-creation of "Uncle Tom's Cabin" in "Sweet River." Paul Green's "Johnny Johnson" had originality of conception, and some good scenes. The most interesting new plays of the year were "High Tor" and "The Masque of Kings." From European playwrights we had Noel Coward's nine one-act plays, facile, brilliant, many of them decadent, magnificently played by Gertrude Lawrence; R. G. Sheriff and Jeanne De Casalis's "St. Helena," an admirable picture of an undramatic subject, with Napoleon beautifully impersonated by Maurice Evans; Henri Bernstein's "Promise," a very sensitive play, finely acted by Sir Cedric Hardwicke and his companions, and completely misunderstood by most of the reviewers; and "Tovarich," whose gaiety and goodness atoned for its final act of hokum.

GRENVILLE VERNON.

A Day at the Races

MERRIMENT by the Mad Marx Brothers means slapstick in the craziest kind of mélange, conceived with story-line limitations purposely overlooked, in order to pursue the loose, uproarious fun that moves at cyclonic pace. All the trio are required to do is save a run-down sanitarium for Maureen O'Sullivan, promote a romance between her and Allan Jones and outwit half-a-dozen menaces to win a horse race for Jones. But they do it with such an abundance of gags and stunts that the fun gathers momentum faster than the horses at the races. Groucho as a veterinary accidentally becomes head of the sanitarium, where he is assisted by Harpo as a jockey and by Chico who butts in generally. Elaborate musical numbers are a sharp contrast to the hurly-burleyness.

African Holiday

HARRY C. PEARSON, retired wealthy sportsman, and Mrs. Pearson journeyed 11,000 miles into the interior of the Dark Continent, starting two years ago from the capital of Kenya Colony in East Central Africa, on a private expedition, reputedly without any idea of commercializing their efforts in photography. The apparent lack of staging technique and amateurishness of camera handling resulted in a sincerity of subject selection and simplicity of treatment unknown to the usual wild animal and expeditionary films. Traveling with one white hunter and native boys, the Pearsons took what are claimed to be the first pictures made of the giant Latukas, a tribe whose smallest member stands over seven feet, and the okapi, a rare species of animal which, while only infrequently seen by the eye, has never been caught by camera. There are a rather chilling blood-drinking scene of the savage Masai tribes and a mysterious snake-cult ceremony. Interesting narration and a musical score accompany the film, a well-documented effort.

JAMES P. CUNNINGHAM.

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Communications

FIGHTING FOR SOCIAL JUSTICE

White Plains, N. Y.

O the Editor: Several statements in a recent article, "Fighting for Social Justice" (May 28 and June 4 and 11), are so obviously unfair one finds it difficult to credit the article to THE COMMONWEAL. In the first place the author falls into the common Anglo-Saxon habit of using the so-called evils of the Church in Latin countries as a spring-board from which to deliver a thesis on social justice. Why the need to mention the shortcomings of Latin clerics; are there no handier examples to be had at home?

The author speaks of the "gigantic holdings" and "enormous" wealth of the Church. Just what does this mean? Are not the buildings, the art and the libraries of the Church and her schools the property of her people? Now since these belong to the average lay Catholic even more surely than a museum or public school to the average citizen, why the pother about gigantic wealth? And why is it a crime to accumulate art treasures if one allows all to enjoy them?

He speaks of the wealth of certain prelates in Spain. Well, the Catholic press tells us that the Primate of Spain received less than the Anglican Primate of England. And this in spite of the fact that at least three-fourths of Spain admitted his jurisdiction, while in England only an infinitesimal portion of the people concede any such thing. Why is the beam in the Latin eye magnified, while the mote in the Anglo-Saxon eye is glossed over?

The Church in Spain and Mexico may have sins of omission and commission to answer for, but their own clergy are expiating these with their blood. Surely our author must know that the Latin cleric might have apostatized and saved his hide, as did some sixteenth-century English clerics, but he is made of sterner stuff.

Finally in concluding the author admits that the Church was not free in either of the two countries cited to put her social program into effect. Then if this be true why his harsh and uncharitable criticisms in the early part of the article? Many of his comments, it seems to me, will give aid and comfort to anti-Catholics who are busy telling us the Church in Spain and Mexico needed purification—purification, God help us, at the hand of bloody atheists!

MARY F. KIRWAN.

STORM WARNING

Quincy, Mass.

TO the Editor: Your lucid editorial, "Storm Warning" (May 14, 1937), reveals once more the fact that the liquor traffic learned little if anything from the banishment it experienced for thirteen years. If prohibition in some form returns again, it will not be so much because of what the drys say and do as of what the liquor traffic does and fails to do to safeguard itself and to safeguard the public from abuses. For example, in this commonwealth, many, many pastors and their parishioners have objected and protested against the issuance of licenses in their localities because conditions were already disgraceful through drunkenness and disorder and danger to morals. Yet the applicants for licenses have gone over their heads, over the heads of mayors and town selectmen and local license authorities, to the highest authorities in the commonwealth and have succeeded thereby in foisting themselves and their unwanted business upon such communities. Courageous Catholic pastors have been outspoken against liquor abuses in their communities, yet a member of the state ABC last week informed a hearing that the Catholic clergy are the best friends of the liquor interests!

Aside from that, if liquor is so dispensed and consumed as to bring about revolting conditions, then the people, in renewing prohibition, will simply be turning to what they consider preferable. It is evident that many are fast changing their views about repeal.

H. J. MAINWARING.

HITLER'S PERSECUTION OF CATHOLICS

New York, N. Y.

TO the Editor: On March 14, 1937, Our Holy Father strongly denounced the Nazi persecution of the Catholic Church, its curtailment of religion and natural liberties, its false philosophy of the absolute supremacy of the State and its absurd racial theories; and all American Catholics should have added their voices in protest. Since then the persecution of Catholics in Germany has increased. Father Joseph Rossaint was sentenced to eleven years in the penitentiary, Father Karl Kramer to eighteen months, the Catholic youth leader Franz Steber to five years, and the Jewish Catholic convert Herman Julich to two years. The charge of Catholic collaboration with Communists is being replaced now for that of immorality. Goering's newspaper, the *National Zeitung* of Essen, claims that more than 1,000 priests are in prisons awaiting trial on immorality charges.

Are Catholics to remain silent in the face of this vehement attack? The "senseless prophet of absurdity," in the words of the Pope, would be morally influenced to stop the persecution of Catholics by the pressure of mass protests by Catholics the world over. Are the Communists to be the only ones protesting against Hitler's persecution of Catholics? We Catholics genuinely interested in the natural rights of men should organized a nation-wide protest against the persecution of our fellow Catholics in Nazi Germany.

JOSEPH TOUHEY.

LETTERS OF THOMAS WALSH

Brooklyn, N. Y.

TO the Editor: Will those in possession of letters from the late Thomas Walsh, the poet, Hispanist and former associate editor of THE COMMONWEAL, kindly loan them to be copied by his literary executor, Lorna Gill Walsh? If they will mail them to the below address I shall return them as soon as possible.

LORNA GILL WALSH,
227 Clinton Street, Brooklyn, N. Y.

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Books

Hitler's Heresy

The Third Reich, by Henri Lichtenberger; translated and edited by Koppel S. Pinson. New York: The Greystone Press. $3.00.

WHILE it is not difficult to perceive that to the author of this profoundly scholarly work French culture occupies a position of supreme importance among the values of western civilization now so imperiled by the rising tide of barbarism directed by Adolph Hitler—so far as so chaotic and primeval a force may be susceptible to direction of any sort other than its own instinctive savagery—nevertheless Henri Lichtenberger's "The Third Reich" takes its place among those few productions of scientific historical studies which have a universal rather than a merely national, or local, significance. No more useful book dealing with that aberration of reason, that resurgence of paganism, that revolt of the underworld, known as National Socialism, has yet appeared; nor is it likely to be displaced for a long time. President Nicholas Murray Butler of Columbia University does not overstate the truth in writing in the Foreword which he contributes to the book that "it is safe to say that nowhere else will the English-speaking peoples find a more accurate, a more comprehensive or a more just examination and interpretation of the Germany of today."

The present volume is translated from the original French version published in Paris in 1936, but it is more than a mere translation, since the author has supplied several important new sections which did not appear in the French text; moreover, the editor, Koppel S. Pinson, has added numerous notes which serve to bring the book up to date in dealing with important developments in Germany occurring since the appearance of the French version. The collection of documents given in the Appendix is also to be found only in the English translation, and these documents are of great importance.

The section on "The Religious Problem" is carefully documented, and adequate enough if it is admitted that among the issues in present-day Germany the religious problem is but one of the lesser, or, as the author describes it, "pathetic," questions. But it is the weakest and least adequate for those to whom the question of religion is fundamental in any just estimate of Nazism.

Not until those portions of the peoples of the world who are still faithful to the supreme truths of Christianity, as delivered to the authority of the Catholic Church for the instruction and guidance and illumination of mankind, awaken to the deadly nature of the false religious doctrine which is the driving power of Hitler's heresy, as it is of the still more deadly peril contained in Bolshevism, will the real struggle of civilization to preserve itself begin. Meanwhile, however, a book such as Lichtenberger's "The Third Reich" will be of great value, since in all but the religious section it is completely adequate, and thoroughly objective, in its study of the present condition of affairs in Hitler's Germany.

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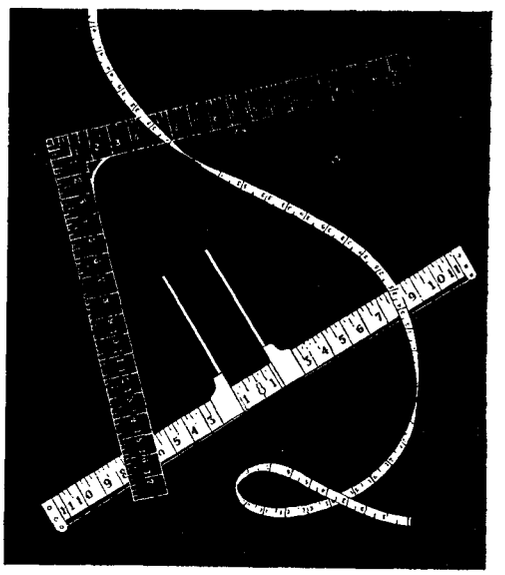

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Censorship

Decency in Motion Pictures, by Martin Quigley. New York: The Macmillan Company. $1.00.

THIS belated notice of what despite its diminutive size is really an important book on a subject of tremendous importance is not without advantage. A careful rereading confirms the estimate of its value, inquiry shows that too little attention has been paid to it by the people most largely interested in its statements of fact as well as its conclusion, and recent action by one of the largest producers of this enormously powerful influence shows that the motion picture industry has, after all, not learned the lessons taught it by experience, and needs to be constantly, carefully but intelligently watched.

The calm discussion by the author of the problems presented by the phenomenal growth of the film should impress the fact that here indeed is "an instrument of unique moral and social effect." Mr. Quigley is to be commended for his sane comments on the function of art, and the standards by which this most powerful of all the arts is to be judged. They are recommended especially to parents and guardians of children who unfortunately are not sufficiently informed on these important subjects.

The author's qualifications to state the history of the cinema's development in our country are well known. He has done the job neatly. In doing it, he has indicated clearly the growing sense of responsibility in the industry itself while showing just as clearly the inability until recently of establishing any effective censorship. He is to be praised for courageously asking justice for the producers and condemning the snap condemnations so freely pronounced by those unacquainted with the difficulties created by false methods of censorship. This really is one of the important contributions of the book. His analysis of wrong standards in a number of typical pictures should be a revelation to many and establish a much-needed guide toward sensible judgments.

Had the industry seriously and honestly adhered to the production code elaborated by the author in collaboration with the Jesuit Father Lord in 1930, the Legion of Decency established by the Catholic Bishops of the United States would probably not have been needed. Its success is well known. It earned the approval of Pius XI, who held its achievement as a model for the world.

While the author does not say so, the history of censorship he traces should serve as a warning in the application of methods in the Legion of Decency. Drastic action cannot kill a mode of entertainment so highly thought of in its possibilities by Pius XI. Uninformed and unreasonable criticism is calculated to destroy the good sought by the Legion of Decency. The unfortunate contradictions in the judgments of various Catholic boards of censorship are causing disquietude as to their efficiency. The present reviewer some years ago in these columns indicated the thoroughness of the methods adopted especially in France and Belgium to appraise properly the pictures presented in those countries—a very small fraction indeed compared with the output here—but the methods employed safeguarded art as well as morals, literature and history as well as fiction. A thoughtful perusal of this valuable little book is recommended to all who have to do with censorship whether in the home or in the office.

JOSEPH H. MCMAHON.

Chaucer to Dryden

English Catholic Poets, by Elbridge Colby. Milwaukee: Bruce Publishing Company. $2.25.

HAPPILY, the Catholic contribution to what might be called historic English poetry is gaining wider recognition. No one will contend that it has been overemphasized. Dr. Elbridge Colby has performed a valuable service, therefore, in presenting this scholarly and sympathetic survey. It covers a three-century span, extending from Chaucer to Dryden.

In the lusty latter half of the fourteenth century Catholicism was as much a part of the English poet as was his ink or his ale. Dr. Colby shows how naturally and with what charm the Catholic strain came into evidence in the poetry of Chaucer and of Chaucer's contemporary, William Langland. "The Vision of William Concerning Piers the Plowman" lends itself, in Dr. Colby's hands, to deductions so validly drawn that they fairly reanimate the Catholic heyday in which Langland wrote. "We are here . . . upon clearly Catholic ground," the author observes, and he scoffs with Chesterton at men who would call "a universal satirist like Langland 'a morning star of the Reformation.'" True, there were at this stage early premonitions of the religious revolt that was to make itself felt with such fury at a later period, but these served merely to throw the Catholic character of Langland's England into sharper relief. It is not less fascinating than it is tragic, as the survey proceeds, to find the talent of a John Heywood and the sheer genius of a Christopher Marlowe caught in the treacherous cross-currents of a cruel politico-religious cataclysm.

Turning to the ever-attractive topic of Shakespeare's religious orientation, the author goes over ground already exhaustively explored. Robert Southwell and the luminous Richard Crashaw are dealt with adequately, and a revealing chapter is devoted to the seventeenth-century dramatists, Shirley, Massinger and D'Avenant.

Dr. Colby depicts his subjects vividly against the rich historical backgrounds of their own day. From the Elizabethans he selects Thomas Lodge and Ben Jonson for searching study. In the case of Lodge he discovers not only a thorough familiarity with Catholicism but a final adherence to it. He concedes Ben Jonson's recusancy but makes it understandable.

Himself a convert, eager to correct with due counter-emphasis the astigmatisms of post-Reformation historical bias, Dr. Colby makes no claim to cold detachment or to a neutral point of view. His Catholic sympathies are outspoken. Occasionally his style savors of the classroom. But on the whole he traces with telling effect the tenacious Catholic tone of English poetry in that racked period when to be a "Papist" was to be guilty of treason.

CLIFFORD J. LAUBE.

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The Mainstay of Civilization

Bildungskräfe im Katholizismus der Welt seit dem Ende des Krieges; edited by Friedrich Schneider. Freiburg im Breisgau: Herder and Company.

THIS volume of essays on cultural forces in contemporary Catholicism throughout the world is a monument to the living dynamics of the Church, which cannot be passed up by anyone concerned with educational, cultural and sociological problems of the day. It consists of twenty-five studies analyzing Catholicism as a mainstay of civilization, and summarizing Catholic educational thought and practise as to individual countries and general themes. Each one of the articles is completed by a list of select references, and many of the reports are genuine contributions to the science of education. Discussion of the very real progress of Italian Catholic education made under the Fascist régime eloquently contrasts with the silence on Catholic education in Germany since 1933. The summary on France offers a well-rounded and complete picture of the Catholic Renaissance in post-bellum France, with Catholic thought emanating into all the aspects of spiritual and intellectual life. A masterful study on Catholicism as a force of culture in the United States, concise and singularly outspoken, tells some harsh truths, which, unfortunately, the objective reader will have to endorse.

CONTRIBUTORS

WALDEMAR GURIAN is the author of "Bolshevism," "Hitler and the Christians" and "The Future of Bolshevism."

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CLIFFORD J. LAUBE, a member of the staff of the New York *Times*, is chairman of the executive board of the Catholic Poetry Society of America and associate editor of *Spirit*.

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